Natural and Spiritual

B.8.42.

LIGHT distinguished;

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An answer to sixteen Queries, written at the request of a Brother: Since imperfectly reported, impudently belyed, ignorantly confuted, proudly concluded against, and the Author railingly and deviliſhly cenſured and called The High-Prieſt, Prieſt, Deceiver, Blind-Guide, Blaſphemer, the Antichriſt, of the generation of *Cain*, Hypocrite, ſtumbling at the light, Hater of the light, among the wicked God ſpeaks no peace unto, falſe Prophet, teaching for money, no Miniſter, *&c.* By one who ſaith his name in the fleſh is *Richard Hoberthorn*, in a paper called *Davids enemies diſcovered.* For the diſcovery of whoſe pride, ignorance and lyes manifeſted in the ſaid paper, and the delivery of the weak out of the ſnares of that people called QUAKERS, is this publiſhed.

WW3.

By FREDERICK WOODALL.

Take heed therefore, that the light which is in thee be not darkneſs, Luke 11. 35.

LONDON,
Printed for *Francis Tyton*, at the three Daggers neer the Inner-Temple Gate, 1655.

To the Chriſtian Reader.

Chriſtian Reader,

IF thou enquireſt how I come to purr in the Neſt of theſe ſtinging Waſps, take this account. When the Leaven of the Quakers was firſt entertained in this + County, and a dear Brother and Siſter of mine made proſelytes unto them, I ſoon heard of a great change and was moved as a Chriſtian, a Friend, and a Brother to go and ſee; at their houſe I found theſe queries, diſcourſed them, in Scripture light argued the unſonndneſs of them; In the cloſe my Brother moved thus, If thou wilt take them home, and give me thy thoughts in writing, I may make uſe of it; if thou appointeſt me to keep it private I will; if I be left at liberty, I may ſhew it to ſome friends; I hearkened to him, gave him in writing what now thou haſt in Print, and left him at liberty for the uſe of it, little thinking it ſhould be Printed, much leſs after ſuch a manner.

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If thou askeſt why I make no defence againſt *Richard Hobertborns* reply; I anſwer, my defence will be making (through grace) as long as I live. Where the Argument is reproach, I had rather live the anſwer then write it, and little elſe ſhalt thou find in his book.

But why then do I Print at all? Becauſe, what *Richard Ho-*

Barthorn Printed is reputed mine, but is none of mine; I would not be the Author nor the reputed Father of a lye; let the man take home his own baſe, for thus he reports my anſwer to the tenth querie, as if I ſpake it in ſo many words, It is intolerable Chriſt ſhould be the Prince of peace; doth the man indeed ſerve God in his way, and make the Devil his fellow-ſervant, uſing his lyes for Gods glory? Reader, that I may not only ſay farewell but preſent thee with ſuch plain fare as my ſtore may afford, let me ſpeak unto thee in a few words.

Firſt, 'Tis a priveledge we have cauſe to bleſs God for every day, *viz.* That unto us are committed the Oracles of God; He hath not ſo dealt with every Nation, many people are left to walk in their own waies, to worſhip they know not what, but we know what we worſhip, ſalvation is from the word, 1 *Cor.* 1. 21. This is the grace of God bringing ſalvation, *Tit.* 2. 10, 11, 12, 13. this is the means of faith, *John* 2. 22. the ſword of the ſpirit, *Eph.* 6. 17. the word of God, 1 *Theſ.* 2. 13. not λόγος but ῥῆμα, *Heb.* 6. 5 *Eph.* 6. 17. *Rom.* 10. 17. This word for the manner of delivery unto us is called Scripture, and we are commanded to ſearch it, *John* 5. 39. and laid under the promiſe of bleſſing in that way, *Pſalm* 1. 2. *Rev.* 1. 3. which the Eunuch obtained, *Acts* 8. 28. The Sadduces errour about the reſurrection did grow out of Scripture ignorance, *Matth.* 22. 29. the Diſciples alſo are reproved for not believing what the Prophets had written, *Luke* 24. 25. mans thoughts may periſh, but the word abides, *Mat.* 5. 18 of the fulfilling whereof the Lord is careful to give account, 1 *Sam.* 3. 19. *Mat.* 2. 15. 23. 27. 35. *John* 19. 36.

Secondly, Satan hath from the beginning envied a people this priviledge, yea, hath God ſaid? *Gen.* 3. 1. *Adam* received the counſel of God concerning the tree of knowledge immediately, but *Evah* from him, ſo the Temptation was the ſtronger; how doſt thou know God hath ſaid? tuſh God hath not ſaid it, *&c.* At Chriſts firſt coming the Commandments of God were made of none effect through tradition, *Mat.* 15. 6. At Chriſts ſecond coming the Commandments of God will be of none effect through revelation, I ſay through revelation, conſiſting not in the new manifeſtation of old truths, which

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we own and pray for, but in the comprehenſion of ſomething new, which the ſcripture of truth knoweth not; ſo much we are warned of, *Mat.* 24. 23, 24, 26 and doubtleſs the going forth of the Virgins, *Mat.* 25. 1. before the time, before their call, *verſe* 6. and ſo not in a way of duty but diſobedience, is and will be a ceaſing from Scripture-light, outward worſhip, dependance upon God in Ordinances, upon preſumption of their being in that ſtate and condition in which they are to enjoy communion with God more immediate, and to be directed by immediate revelation.

Thirdly, Take heed therefore to temptations weakning the authority of the word, and repealing the Ordinances of Jeſus Chriſt. Certainly many Old Teſtament Saints ſaw into the glory and liberty of New Teſtament times, yet durſt not ceaſe from that worſhip which was burdenſom, worldly and carnal, till the Lord did come in perſon and call them out: aud then they were to go out all together: So New Teſtament Saints may ſee into that liberty and glory which is yet to be revealed, but let them not go forth before the time, but abide in New-Teſtament worſhip till the Lord come in perſon and call them out, and then they ſhall go out all together, *Mat.* 24. 27 It is indeed a worthy life which we live in the Spirit, but it is an unworthy deceit, that except we live out of the Goſpel, we cannot live in the Spirit; yet how many are beguiled thus? how many that got the victory over Antichriſt when he appeared as a beaſt, are now overcome by him under his appearance as a woman? What the Devil could not obtain as a Prince of darkneſs, he is now commanding as an Angel of Light.

Affect not needleſs Allegories: The Philoſophers have their *materia prima*; they know not what it is, but it may be any thing, it is *omnium formarum capax*, ſuch is the word to philoſophizing profeſſors, it is πανδεκτικὸν. If they will prove the Pope ſupream Monarch, this way it may be done, God made two lights, the greater to rule the day, *viz* the Pope; the leſſer to rule the night, *viz* the Emperour. If they will eſtabliſh implicite faith, thus it may be done, *Job* 1. 14 it is ſaid, *The Oxen were plowing, and the Aſſes feeding beſides them: id eſt:*

the Prieſts were preaching, and the people believing, this is to crucifie the word of God.

Reject not needfull diſtinctions; if thou knoweſt not who cry out againſt giving the ſenſe and meaning of Scripture, I wiſh thou mayſt never know; but as ſome pretending ſenſe, loſe the letter; ſo others pretending the letter, loſe the ſenſe: though *Ezra* read the Law and gave the ſenſe, *Neh.*8.8. Chriſt alſo ſent the Phariſees to enquire the meaning, *Mat.*9.23.

Try all things by the word if thy faith, if thy converſation be not Scriptural, tis not ſpiritual; none can pretend more to the Spirit then the Church of *Rome* doth, upon which account her traditions and diſpenſations are pleaded equal in authority with the ten Commandments: wilt thou try her ſpirit by thy ſpirit? but how wilt thou convince her that thine is true, and hers is falſe, unleſs it be by ſome indifferent Rule? nor is it any debaſing of the Spirit to admit a trial by a Rule, the rule being of his own forming and preparing thereunto, and that in mercy; becauſe though he need no rule to guide us, yet we need a rule that we may know tis he that guideth us.

Fourthly, the word is beſt known in its work upon the heart. When the queſtion was put concerning Chriſt, *Art thou he that ſhould come?* Chriſt anſwered, *Go and ſhew John what things you do hear and ſee; the blind receive their ſight, &c.* *Mat.*11.3.4. When the queſtion is put concerning the word, ſuch a teſtimony muſt clear its authority, or thou art not ſtedfaſt: Haſt received the Spirit by the preaching of Faith? Art thou partaker of the Divine Nature by precious promiſes? Wine is beſt known when within us; bread is beſt known when within us, and we conſider not how much we eat and drink, but how we are benefited thereby; outward light is firſt light, and an outward call is firſt, but tis ſubordinate unto the inward, as bread is unto the bleſſing, 1 *Theſ.*2.13.

Fifthly, the Myſterie of iniquity is moſt deſtructive to the Myſterie of Godlineſs, tis the ſeed of Antichriſt, 2 *Theſ.*2.7,8. tis the glory of the great Whore, *Rev.* 17.5 not the works of the fleſh which are manifeſt, are deceivable, but the works of the fleſh which are myſtical, 2 *Theſ.*2.9,10. They are falſe Chriſts and falſe prophets which deceive many, *Mat.*24.24.

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men that wear a rough garment, *Zac.* 13.4. Now the myſterie of iniquity worketh in principles which are more damning then lewd practiſes: He that affirms a community of perſons and things, is more abominably wicked then he that commits the act of Adultery, or of Theft the Phariſee is more lewd in his perſwaſion, then the Publican and Harlot in all their lewdneſs: a man may loſe his reward in a voluntary humility, and be ſeparated from the head in ſhews of wiſdom; may deny his body that honour which is due, in caring for it ſatisfying the lawfull cravings of it, *Col.* 2.18.23. yet not deny himſelf, not follow Jeſus Chriſt. The Pope hath been better ſerved by his Friars and Monks then by all his Clergy beſides.

Sixthly, Watch therefore, *Rev.* 16.15. Luke 12.35,37. tis pitty Chriſt ſhould be the foundation; and wood, hay, ſtubble built thereupon; yet this is poſſible, 1 *Cor.* 3.15. 'Tis pitty a man ſhould be a profeſſor in the School of Chriſt, and cenſure, judge ſuch an Apoſtle as *Paul* was, as if he walked according to the fleſh; yet this hath been, 1 *Cor.* 4.3. 2 *Cor.* 10.2. Tis pitty a man ſhould profeſs himſelf a ſervant, and uſurp a boundleſs Maſterſhip over fellow-ſervants; ſmiting non-conformiſts with the tongue ſet on fire of hell: yet of ſuch we read *Jam.* 3. to the end of the Chapter; *Watch therefore, and pray always, that you may be counted worthy to eſcape all theſe things which ſhall come to paſs, &c.* Luke 21.36. Gods work is never well done by the Devils workman; God's field is not ploughed by *Satans* heifers, as bitterneſs and wrath, and anger, and clamour, and evil ſpeaking, which is to be put away, with all malice, *Epheſ.* 4.31. Envy is a companion of Vertue, but it ſelf is none, yet oft-times finds entertainment in a vertuous breſt, *Mark* 9.38. Since Chriſtians have been broken into parties, how hath one party ſerved the deſigns of our common enemy, afflicting Chriſt in the other, as if no excellency in the one, and no infirmities in the other: though whereunto they have attained, both have minded the ſame thing: Which wiſdom is grown to perfection among that people called Quakers affect it not, tis earthly, ſenſual, deviliſh; and when the day of manifeſtation ſhall come (which I yet expect for ſome of them) themſelves will be aſhamed

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of it, who ſit in the Temple of God as God, judging the ſecrets and thoughts of mens hearts, concluding all men under the guilt of preaching for carnal things, who reap carnal things in that imployment: which charge is drawn up againſt me by *Richard Hoberthorn*, page 16. of his book; ſhewing his extream prejudice againſt Goſpel Miniſters, and his rath judgement; for this is my Caſe: more then ſeven years I have ſerved in the Goſpel, where I am receiving only what a people freely give for my families ſupport in outward things, refuſing a conſiderable ſetled Maintenance elſwhere (not thinking the heart muſt be ſet upon it, if it be ſet, but) being perſwaded my work was here, and it would be more comfortable to know my work, though I ſhould not know ſuch reward, then to know ſuch reward and not to know my work.. But ſuppoſe my Caſe were otherwiſe: tell me Reader, did any Apoſtle ever make receiving Maintenance an argument of in-ſincerity, except a falſe Apoſtle? 1 *Cor.*9.4,5 14. 2 *Cor.*11.8,9,12,13. Did not a true Apoſtle appoint double honour to them that rule well and labor in the Word and Doctrine? whereas they uſe that of the Prophet, *Iſa* 56.11. ſeeking gain from their quarter: Who knows not that Tithes & Glebes were under that diſpenſation by Divine Law ordained for the maintenance of the Prieſts? Reader, I have done; our heavenly Father taketh ſleeping Diſciples at the beſt, *Mat.*26 41. *The Spirit is willing, but the fleſh weak*: our adverſary taketh waking Saints at the worſt; doth *Job* fear God for nought? *Job* 1.9 be thou a follower of God, and know, *He that juſtifieth the wicked, and he that condemneth the righteous; even they both are abomination to the Lord*, Prov. 17.15. The grace of our Lord Jeſus be with thy ſpirit: when thou art before the Throne for bleſſing, remember me a poor ſpiritual Almſman,

Frederick VVoodall.

Some Queries to either Prieſt or People who deny Chriſt hath enlightned every one that cometh into the world; Anſwer theſe from Scripture.

FIrſt, How is Chriſt the light of the world, and how doth he enlighten every one that cometh into the world, if it be not in conſcience? *John* 1. 9.

Secondly. How doth the Spirit of Chriſt guide unto all truth, and ſhew things to come, if it be not within the conſcience? *John* 16. 19.

Thirdly, How doth the Spirit of Chriſt reprove the world of ſin, of righteouſneſs, and of judgement, if it be not in the conſcience? *John* 1[illegible] 13.

Fourthly, How are the children of God taught of God, if it be not by the light of God in the conſcience, and how do they hear his voice, if not in ſoul and ſpirit within? *Iſa.* 54. 13. *John* 6. 45.

Fifthly, How that can be ſaid to be natural light, which witneſſeth unto God in that which is holy; and againſt the things of the Spirit of God? 1 *Cor.* 12. 14.

Sixthly, If that be a natural light which enlightneth the conſcience of every one, and manifeſts the deeds of darkneſs, ſin and evil in them, and that they are fallen from God, and in them dwels no good thing: then where doth Chriſt enlighten every one that comes into the world, as the Scripture ſaith, *John* 1. 9. and how do you diſtinguiſh of the natural light from the light of Chriſt, by their ſeveral operations?

Seventhly, How Chriſt is given a light to the Gentiles who had not the letter, or whether that was not the light of Chriſt which ſhewed the Gentiles the Law of God written in their hearts who had not the Law without, and in which they did the things contained in the Law, *Acts* 26. 23. *Iſa.* 49. 6 *Rom.* 2. 15.

Eighthly, If it be a natural light which checks and bears rule in the conſcience, then is not Chriſt alone Judge in the conſcience, but another Ruler is ſet up before Chriſt come, *John* 5. 22. *Eph.* 2. 14.

Ninthly, If that which excuſeth or accuſeth, and ſo is Judge of the conſcience, be a natural light then all judgement is not given to the Son, but you ſet up a Judge in the conſcience before Chriſt, *Rom* 2. 14.

Tenthly, If that be a natural light that excuſeth, and ſo gives peace in the conſcience, then you ſet up a peace before Chriſt come and here you deny him to be the Prince of peace, *Mal.* 2. 6

Eleventhly, If that be a natural light which ſheweth the way towards God in the conſcience, and reprove the untoward waies, then is not Chriſt the way to the Father, but you ſet up another before him, *John* 14. 6.

Twelfthly, If that by which man ſhall be Judged and condemned, be any outward teaching from the letter or by man, then by what were the Gentiles condemned who had not the letter, outward teaching, and yet were to periſh not doing the things contained in the Law? *Rom.* 2 13, 14.

Thirteenth, If there be ſomething in the creature naturally which is light, then how is it that the Scripture concludes all to be children of darkneſs who are in their natural eſtates, and have not received the light of Chriſt, and how is Chriſt ſaid to give light to them that ſit in darkneſs.

Fourteenth, Whether there be any other that convinceth of unbelief, but that which convinceth of ſin in the conſcience, ſeeing Chriſt ſaith, he ſhall convince the world of ſin, becauſe they believe not in him, *John* 16. 8. 9. *Eph.* 5. 13, 14.

Fifteenth, Whether do you find any Scripture that ſpeaks of any light that convinceth the conſcience, but the light of Chriſt, with the Law of God written in the heart.

Sixteenth, Whether it be not the light of Chriſt which bears witneſs in the conſcience againſt all evil; and if it be not the light of Chriſt, but a natural light then man is not wholly faln, but there is ſomething good in man before Chriſt come; and now you that talk of a natural light, and ſpiritual light,

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produce one Scripture that ſpeaks of a natural light: But you that ſee with natural eyes and minds, not that in the conſcience, are ignorant of the ſpiritual light; for darkneſs cannot comprehend the light though it ſhines in it. And here all you who deny Chriſt to be the light of the world, and would ſet up another light which is darkneſs, which appears to all who have the light, that you are children of darkneſs, and are in that generation which puts darkneſs for light, and light for darkneſs, and here you are ſhut out of the Scriptures, and of the light by which the Saints in all ages have judged, and you have nothing to do to judge of the things of God.

Now to all, or to any of you who profeſs your ſelves Miniſters in *Norwich*, who ſay that the light in the conſcience, which convinceth, is a natural light, or that Chriſt hath not enlightned every one that comes into the world: Anſwer me theſe in writing according to the Scripture; elſe let your mouths be ſtopped for ever from ſpeaking evil of the truth of God declared from thoſe whom reproachfully you call *Quakers*.

Richard Hoberthorn,

Priſoner in *Norwich* Caſtle.

Reſolves concerning Natural and Spiritual light aſſerted in the Scriptures of Truth, concerning their divers operations. With an Anſwer to Richard Hoberthorns *Queries concerning the ſame.*

I Premiſe three principles: Firſt, There are two *Adams* from whom all men are, out of whoſe loyns all men do come, 1 *Cor.* 15.2.12. *Epheſ.* 5.30 compared with *Gen.* 2.23. and *Rom.* 5 14,15. The firſt *Adam* is a fountain of all natural good. The ſecond of that which is ſpiritual, 1 *Cor.* 15.45,46.

Secondly, there are two ſeeds from the two *Adams*. diſtinguiſhed in the firſt promiſe, *Gen.* 3.15. The one of which is the iſſue of the travel of Chriſts ſoul. *Iſa.* 53 10. The firſt *Adam* was not the loſer of mankind as ſo, but as his ſeed by generation; elſe the man *Chriſt Jeſus* had been loſt in him; ſo the ſecond *Adam* was not the reſtorer of mankinde as ſo, but as his ſeed.

Thirdly, As is the life of every ſeed, ſo is the light, *Joh.* 1.4. The natural life is not the ſpiritual light, nor the contrary; indeed Chriſt is the fountain of life to every creature, all things were made, are preſerved by him, *Joh.* 1.3. *Heb.* 1 3. *Col.* 1.17. *Acts* 17.28. But the grace of life none partake of but the ſeed. 1 *Pet* 3 7. *Eph.* 2.4,&c. Suitable to theſe principles you ſhall find a Teaching and a Teaching, a Law and a Law. an Image and an Image, Light and Light. Firſt, teaching of nature, and teaching of God, 1 *Cor.* 11.14. and *Jude* 10. *Joh.* 6 45. when a man is taught of God, his coming is not poſſible only, but certain, unto Jeſus Chriſt. Secondly law of nature, and law of the Spirit of life, *Rom.* 2.14. & 8.2. The writing

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upon the heart of Gentiles is not new Covenant-writing &c. *Jer.* 31.33 *Heb* 8.10. therefore old, ſo not of grace and life, but nature. Thirdly, Image of God, and Image of Chriſt, ſomething of the image of God remaining after the fall, *Gen.* 6.9. *Jam.* 3.9. nothing of the Image of Chriſt is found before calling, *Rom.* 8.29. The firſt image is natural, the ſecond ſpiritual. Fourthly, light and light; natural light manifeſts the things of God, *Rom.* 1.19 Spiritual, the things of the Spirit of God, 1 *Cor.* 2.14. which things eye hath not ſeen &c. As theſe differ in themſelves, ſo in their operations, as experience doth teach them that are in the light. Firſt Natural light manifeſts things in their natural cauſe, God the Creator; Spiritual in their ſpiritual, God a Father in *Jeſus Chriſt*, *Mat.* 11.27. *Joh.* 14.16,17,20. Natural light manifeſts goodneſs in obſervations, worſhip, ſervice performed to the Creator. Spiritual all goodneſs in Jeſus Chriſt, and other things droſs and dung in compariſon, *Phil.* 3 7 8. Not to a neglect of worſhip, but to a preventing all reſting in it. Natural light diſcovers a duty in the matter; Spiritual in the manner alſo, *Heb.* 11.4. compared with *Iſa.* 58.1,2,3. Natural light puffeth up 1 *Cor.* 8.1,2. Spiritual melteth down every mountain caſt up. Natural light diſcovers evil in the branches of corruption, ſpiritual in the root thereof, *Luke* 18.22. A man may denie pleaſure, profit, &c. run into a wilderneſs, cloiſter, &c. fleeing ſin in the branch of it, yet live as much to ſelf in his retirement, as Papiſts do. Natural light diſcovers the bleſsing of the firſt Covenant, earthly welbeing: Spiritual that of the ſecond Covenant, *Mat.* 16.17. reſurrection and righteouſneſs unto eternal life in Chriſt Jeſus; Chriſt ſin for us, a curſe for us, that we might be made righteouſneſs, and partake of the bleſſing of *Abraham* in him. Natural light may convince of evil, but ſpiritual converteth to that which is good, compels the ſoul to bow in unto it.

Theſe things conſidered, the monſtrouſneſs of that opinion endeavored for in the *Queries* will appear, viz. *That the light in every man, in every conſcience, accuſing or excuſing, and giving peace, is the light of Chriſt, and of the Spirit, not a natural, but a Spiritual light.*

To the firſt I anſwer, *Jeſus Chriſt* enlighteneth every man

with the light he hath ; he is indeed the enlightning light, and not *John* ; but it will not prove, becauſe Chriſt quickeneth all things, 1 *Tim.*6. 17. that therefore with the ſame life, or that there is no natural life ; ſo, &c. Saints light is the light of life ; Sinners not ſo, not of their life.

The ſecond endeavors the removal of the ancient bounds, making common the priviledges of the Saints, which is to this effect. The Spirit ſhall guide you into all truth, a promiſe to the Diſciples ; therefore enlightens every man with ſpiritual light; as if I ſhould ſay, God hath quickned us, raiſed us up together with Chriſt ; therefore hath quickned all with ſpiritual life : No. Saints have a heart to know God, ſinners have not, *Jer.* 24.7. *Deut.*29.4.

To the third I anſwer, 'Tis not the Spirit in the world, that reproves the world of ſin, *Joh.* 14. 17. but the Spirit in the Saints who are to judge the world, 1 *Cor.*6 2. the Spirit in the Saints by the light of truth, 2 *Cor.*4.2. and light of converſation, *Matth.*5.16.

The fourth is as abſurd as the ſecond ; this is the ſtrength ; *Ye ſhall be all taught of God* ; therefore *Chriſt* enlightens every man; it muſt firſt be proved that every man is taught of God.

The fifth I will read thus, How can it be any other then a natural light which witneſſeth unto God in that which is holy, and againſt the things of the Spirit of God ? Natural holineſs it can diſcern, not ſpiritual ; for as is the man ſo is his light.

The ſixth is the ſame with the firſt, and receives the ſame anſwer : for the diverſity of operations, tis anſwered above.

The ſeventh makes no proof, *Chriſt* is a light to lighten the Centiles, therefore enlightens every man. Chriſt came into the world that men might have life, therefore enliveneth every man; or Chriſt is the Saviour of the Gentiles, therefore ſaveth every man, is no good conſequence.

The eighth intimateth the checks of conſcience to be the checks of Chriſt, becauſe he alone is judge. And therefore he enlightens every man &c. Were the checks in *Adam* before Chriſt was revealed, the checks of light from Chriſt ? The old *Adam* had a conſcience before the new was promiſed ; ſo have his ſeed from him. *Chriſt* prevails in Judgement, proceeding

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according to every ones light received, *Rom.*2.12,13. but the Goſpel Miniſtry is the Miniſtry of the Spirit.

The ninth is but the eighth repeated, adding to the number, but not to the weight.

The tenth is intolerable; that Chriſt may be the Prince of Peace, he muſt be the author of all Peace, yea in them that ſay, *Peace, peace,* 1 *Theſ.*5. The hearts but of a few ſpeak after *Chriſt*; the whole world lyeth in wickedneſs, and is fallen aſleep: Did *Chriſt* inlighten them to conclude their peace? If you mean a gracious peace, how proves it the inlightening of every man?

The ſenſe of the eleventh is hidden from me; light is not the way, but diſcoverer of it and guide in it. A natural conſcience hath no light in the way to the Father, *Mat.*16,17.

To the twelfth I anſwer, Though the Gentiles which ſinned without Law may be judged without Law, (*viz.* written) by the Law upon their heart, yet they which have the Law ſhall be judged by it, they that have the Goſpel by that, 2 *Theſ.*1.8. I ſee how they daſh againſt the Scriptures as unneceſſary; Thus ſaith the Lord by his word to my heart, will be found ſurer then thus ſaith the Lord by my heart. Scripture may try every voice. *Iſa.* 8.20.

To the thirteenth I anſwer, As the ſame man may be rich and poor in a diverſe ſenſe, ſo light and darkneſs. Naturally light, full of the wiſdom of this world, but ſpiritually darkneſs. Chriſt gives light to them that ſit in darkneſs, as he guides their feet in the ways of peace, not univerſally, not every foot; but every foot that is guided is guided by him.

The fourteenth is the ſame with the third, anſwered there.

To the fifteenth, I ſay all are not convinced, nor will not till *Chriſt* come, *Jude* 15. Admit they may be, yet convincing light is not ſpiritual, unleſs convincing ſpiritually, nor is ſuch begun by the Law in the heart, but by the word in application, 1 *Cor.* 14.23,24. 2 *Pet.* 1.19. I obſerve ſtill how outward miniſtry is rendred uſeleſs.

To the ſixteenth I ſay, doubtleſs there was ſomething good in man remaining after the fall; as ſome good in a Roſe Cake when juyce and colour of Roſe is gone. I muſt ceaſe, it grieves

me

me to see so much pride in the close of all; but a false prophet and unclean spirit goes together. I observe a hand of God in manifest contradictions. Where upbraiding all, not of his perswasion, he hath these words; And you that see with natural eyes, &c. Now the light of the body is the eye, saith the Scripture; ye believe there is a natural eye but no natural light; the Lord give you a better understanding in these things.

Reader.

WHereas I say in the first principle, Adam *is the fountain of all natural good; I mean not primitively; so the infinite, uncreated, and eternal is the Fountain; but in the way of an Ordinance, through whom our being and first endowments are derived unto us; in such a sense others also are called fountains, root, pit,* Deut. 33.28. Psal. 68.26. Isa. 51.1. Cant. 4.12, 14.

Whereas I speak of two images in my third conclusion, the Image of God and the Image of Christ, I understand it thus; Adam *was made after the Image of God, of God the Father, Son and holy Spirit;* Come let us make man after our (*not my*) Image, *which I call the essential Image. Jesus Christ was the express Image of his Fathers person, and we are predestinate to be conformed to his image, which I call a personal Image.*

FINIS.